

We're Still Here

The survival of Washington Indians

Traveling Exhibit:

This exhibit was prepared for the Heritage Center display in the Office of the Secretary of State for April, 2012 through June, 2013. "We're Still Here" The Survival of Washington Indians presents issues, challenges and successes that Washington Indians have experienced through the years in Washington State. The exhibit highlights the conflicts over land, identity, sovereignty, fish and preserving their culture. The exhibit also shows how tribes are successfully passing on the culture to future generations. The exhibit was created with the advice and input of tribal leaders and authorities from around the state.

The exhibit is available to travel to museums, libraries, public buildings free of charge.

The receiving institution will be responsible for providing transportation of the exhibit from Olympia to their location and back as well as a certificate of insurance naming the Washington State Heritage Center as co-insured.

For information on available dates or more information about the exhibit, please contact Carleen Jackson, 360-902-4126, carleen.jackson@sos.wa.gov.

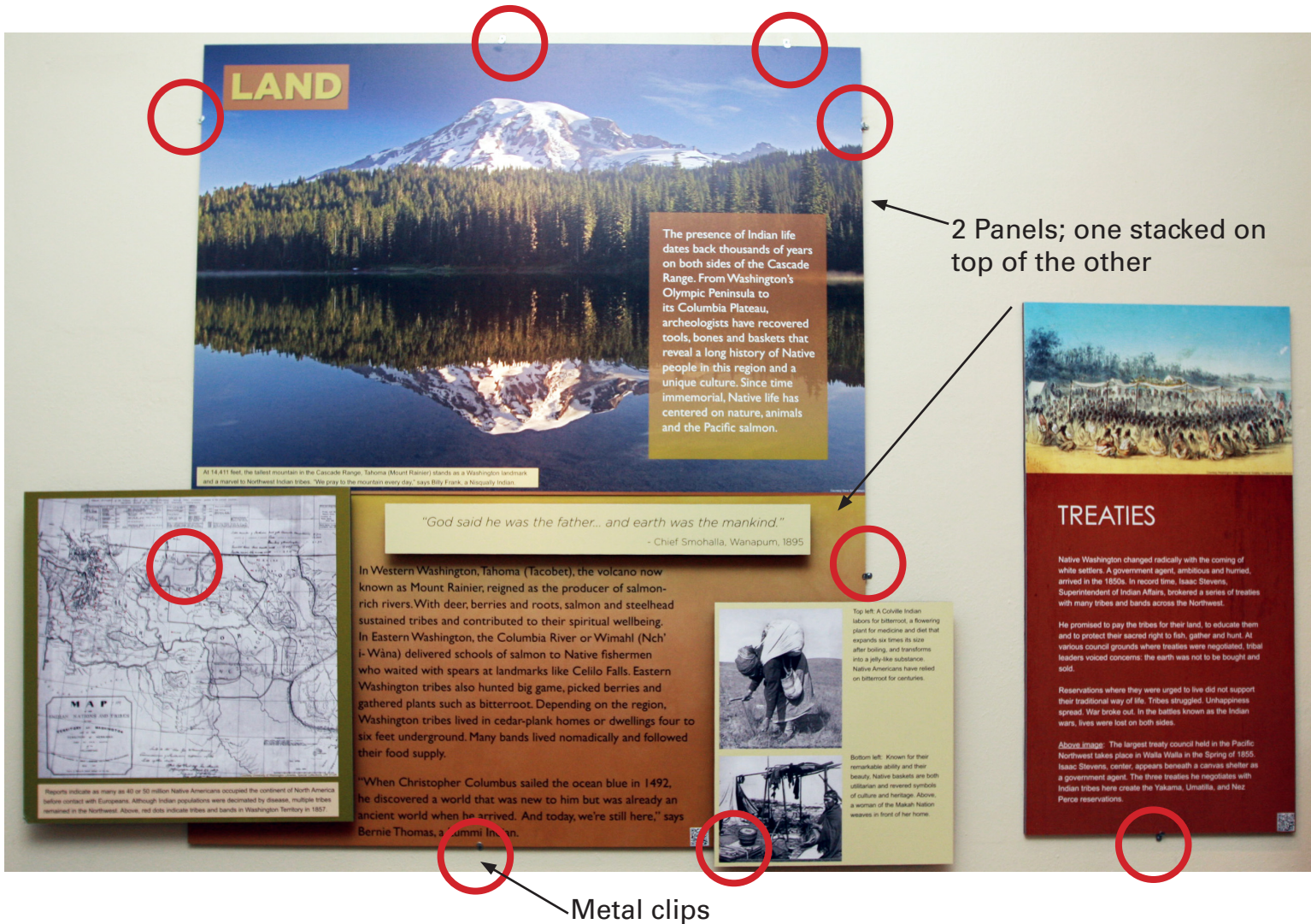
#1 Introduction panel.

Mounted "We're Still Here" panel is 50" wide by 30" tall. Panels are mounted to walls with 4 1/2" metal clips (highlighted by red circles) and screws. Thirteen additional photos of various tribes from around the state, both historic and contemporary, and a quote are mounted around the intro panel. Photos and intro panel are on 1/2" gatorboard and range in size from 8 1/2" x 10 to 11" x 17". Photos and quote are lightweight and can be mounted using velcro tabs or double-sided 1" thick mounting sticky foam spacer blocks.



#2 Land Panels and Treaties side bar story

Mounted panels are 60" wide by 40" tall (top piece) and 60" wide by 30" tall (bottom piece). As seen, with the map and caption mounted, bottom panel becomes 82" long. Both are printed on 1/2" gatorboard and mounted with 1/2" metal clips. This panel includes three pop-out pieces, original map of the tribes of the state (bottom left), a quote (bottom panel) and photos with captions on bottom right. Pop out mechanisms are 1" thick mounting sticky foam spacer blocks or velcro tabs. Treaties panel is 25" wide by 48" tall, mounted with metal clip and velcro tabs.



#3 Chief Joseph

Mounted Joseph panels are 45" wide by 70" tall when mounted as seen below. Chief Joseph is a cut out and mounted on the text panel (33" wide by 70" tall) by velcro. All are on 1/2" gatorboard. Text panel is mounted to walls with 3 1/2" metal clips and screws.

Pop out quote is also velcro mounted to text panel.



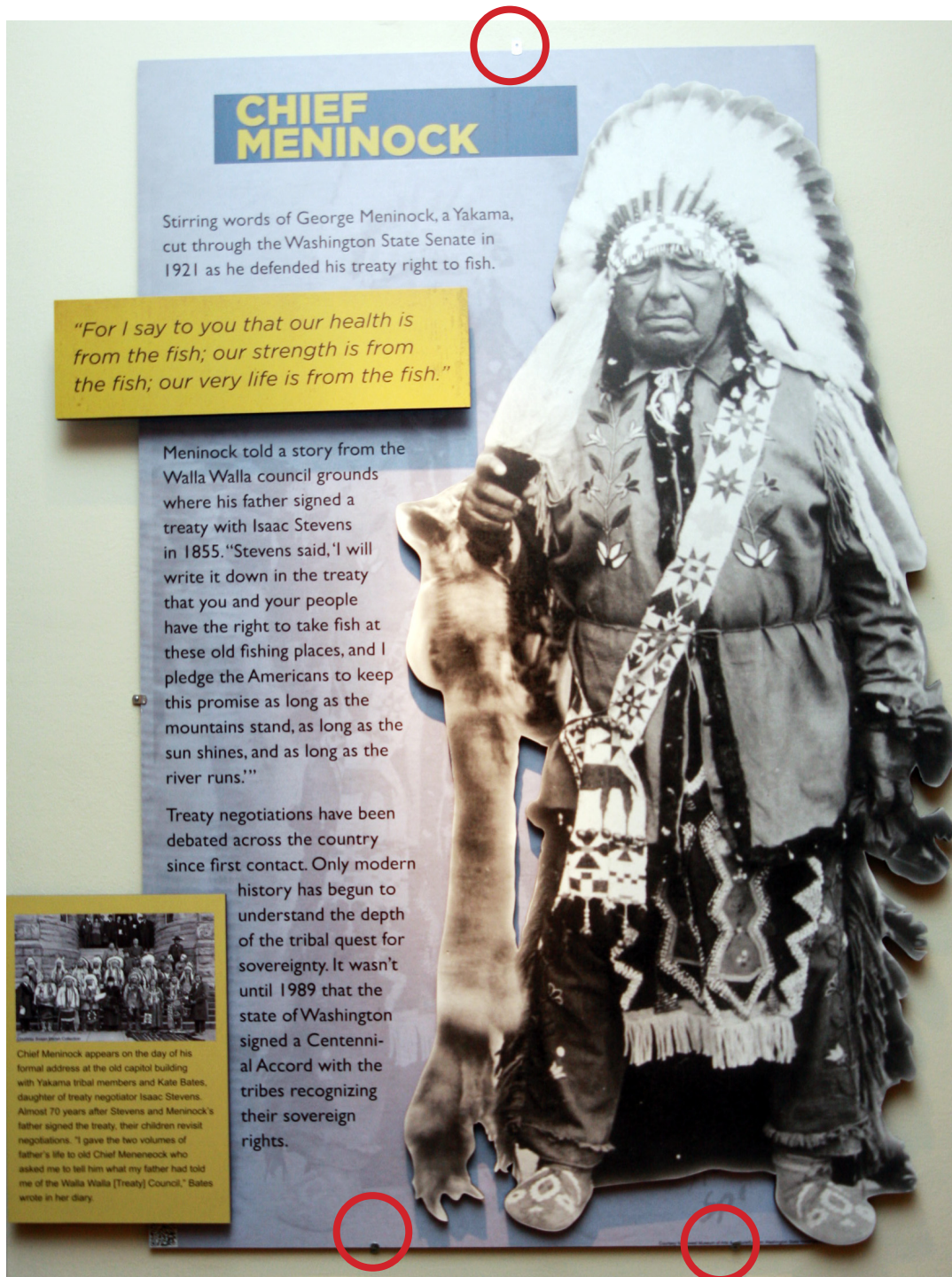
#3 Identity with Choices sidebar story.

Identity panel with "Choices" side bar mimics the Land panel and side bar both in size and hanging/mounting mechanisms. This particular panel has two photo w/caption pop outs - when mounted as seen below will extend width to 69"



#4 Chief Meninock

The Chief Meninock panel mimics the Chief Joseph panel in hanging/mounting mechanisms. The text portion of the panel is 40" wide by 70" tall, however with photo caption and Chief cutout overhang is a total of 54" wide. Panel includes a quote and photo/caption pop out.



#5 Fish with Whale sidebar story

The Fish panel with “Whale” sidebar mimics the Land/Identity panels and side bar both in size and hanging/mounting mechanisms. There is one photo/caption popout for this panel and when mounted as seen below, will be 65” wide. Additionally a video for accompanying this panel and telling the story of the fish wars is available.

FISH

A Native American holds his fish wrapped in cedar in 2009, respecting a longtime custom among tribes to honor the first salmon that returns to the Northwest from its long journey at sea.

Master of Ceremony Harlan James, known as La-mot, raises the first salmon to return home from its daring migration. The Lummi Nation hopes to spur strong fish runs by returning its focus to the waters off the Lummi Peninsula.

When non-Indian settlers arrived, fish runs dwindled. By 1905, Yakama Indians challenged their access to ancestral fishing grounds at the U.S. Supreme Court. The Court declared salmon as important to Indian tribes as the air they breathe.

Canneries sprang from the landscape. Fishing vessels combed the waters. Dams changed river flow and blocked fish passage.

Fisheries managers accused Native fishermen of destroying runs with gillnets. Indians accused whites of overfishing the ocean. The longtime battle reached the U.S. Supreme Court another six times.

The struggle escalated in the 1960s and landed on the steps of the Washington State Capitol. Tribal fishermen made their case to the American public with Hollywood and the media.

A landmark court case in 1974 handed the tribes a huge victory. Judge George Hugo Boldt ruled in *U.S. v. Washington* that the treaty tribes of Washington were entitled to up to 50 percent of the harvestable catch. After a fierce backlash, Indians and non-Indians began to divide and co-manage the resource.

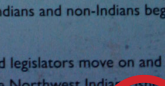
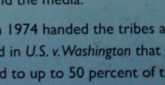
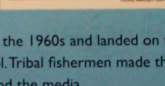



“Governors move on and legislators move on and directors move on,” said Billy Frank Jr., chair of the Northwest Indian Fisheries Commission, “but we’re still here managing the resources.”

Top left: At Celilo Falls, skilled tribal fishermen balance on rickety wooden platforms to spear their fish. The construction of the Dalles Dam buried the ancestral fishing grounds under water in the 1960s.

Top right: Just after the turn of the 20th century in Ilwaco, Chinook families gathered together and fish.

Top left: Native Americans used weirs, much like underwater fences, to trap fish. To ensure healthy runs, tribes opened the traps at times so schools of salmon could return home to spawn.

Bottom left: The lucrative fishing industry dominated the Northwest, bringing to life in the 19th century. In the 1880s, there were some 39 canneries along the Columbia River, but the industry fell into near oblivion when salmon and steelhead runs collapsed.

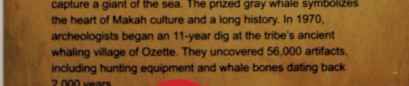
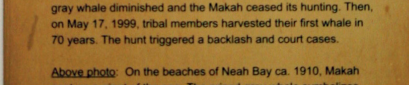
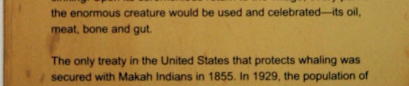
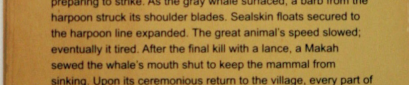
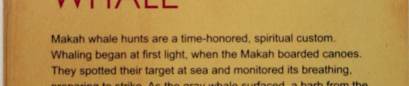




WHALE

Makah whale hunts are a time-honored, spiritual custom. Whaling began at first light, when the Makah boarded canoes. They spotted their target at sea and monitored its breathing, preparing to strike. As the gray whale surfaced, a barb from the harpoon struck its shoulder blades. Sealskin floats secured to the harpoon line expanded. The great animal's speed slowed; eventually it tired. After the final kill with a lance, a Makah sewed the whale's mouth shut to keep the mammal from sinking. Upon its ceremonious return to the village, every part of the enormous creature would be used and celebrated—its oil, meat, bone and gut.

The only treaty in the United States that protects whaling was secured with Makah Indians in 1855. In 1929, the population of gray whale diminished and the Makah ceased its hunting. Then, on May 17, 1999, tribal members harvested their first whale in 70 years. The hunt triggered a backlash and court cases.

Above photo: On the beaches of Neah Bay ca. 1910, Makah capture a giant of the sea. The prized gray whale symbolizes the heart of Makah culture and a long history. In 1970, archeologists began an 11-year dig at the tribe's ancient whaling village of Ozette. They uncovered 56,000 artifacts, including hunting equipment and whale bones dating back 2,000 years.



#6 Culture panel with Language sidebar story.

The Culture panel with “Language” sidebar mimics the Land/Identity/Fish panels and side bar both in size and hanging/mounting mechanisms. The Fish panel has one quote popout and two photo/caption popouts increasing overall width to 68”

CULTURE

History lives in the hearts and minds of children at Chief Leschi Schools, a Puyallup tribal cultural institution named for a Nisqually icon. Almost 900 students who represent more than 60 tribes study their culture. The values of their ancestors are taught through the Native language and through song. On this day, star performers drum and dance in colorful regalia to unlock the mysteries of an often forgotten life.

From the northernmost point of Washington to the state's sprawling plateaus, Indians are reviving ancient culture and giving voice to languages once thought extinct. Leadership on the reservations and the rising tide of the American Indian Movement united tribes. New gaming laws brought in substantial money. Court victories, like the treaty fishing rights win in 1974, leveled the playing field between the state and Indian tribes in the management of natural resources. The culmination overshadows the stubborn poverty, disease and alcoholism that still persist.

"We have always been here, we are still here, we will always be here."
- Upper Skagit Elder Vi Hilbert (1918-2008)

Cultural centers and tribal schools have opened across the state, teaching Native languages, intricate art practices of their ancestors and methods for growing traditional gardens. First-salmon ceremonies take place for the first time in decades. In 1989, to honor the Centennial Accord, the tribes revived their canoe culture. What began as the Paddle to Seattle that year has grown dramatically. More than 100 canoes take to the water each year including Native people from as far away as Alaska.

Haida master carver, Saadous, uses an adz on fallen cedar. He teaches children the age-old tradition at the Center for Wooden Boats in Seattle.

Quinalt Indians prepare to land at Neah Bay in the summer of 2010. Following tradition, members will ask permission to come ashore during the annual canoe journey.

Warm Springs Indians take a turn on center stage and perform the canoe dance in stunning traditional clothing. The 2010 Journey to Makah drew tribes from across the Northwest, British Columbia and Japan to Washington's Olympic Peninsula.

LANGUAGE

ʔubutbutlačibitubələd čəl

(Traditional Lushootseed greeting: "We raise our hands to all of you.")

Tribes are racing time to pass on the intricacies of Native languages only mastered by a handful of elders. The woman credited with saving the language of the Puget Sound watershed is the late Vi "taq-Səblu" Hilbert, an Upper Skagit. Vi attended 15 different schools growing up and was banned from speaking Lushootseed at Chemawa, an Indian boarding school in Oregon. But Vi later devoted her life to revitalizing the language she learned from her parents. She translated tapes of Leon Metcalf, a music teacher who spent time with the Tulalip growing up and learned to speak Lushootseed while working in the woods.

"I listened to a few words, then stopped the tape and wrote those words down," Vi recalled. "If I didn't understand something, I left a blank. Sometimes there were lots of blanks. Then I rewound and listened again, then again. Maybe I could fill in a blank."

Above photo: Vi co-authored several books, a Lushootseed dictionary, and made good on a philosophy to teach anyone who was willing to learn—no matter the race—no matter the age. She taught Lushootseed at the University of Washington for 17 years.